

THE CONVERTED CATHOLIC.

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."

VOLUME XXI.

JANUARY TO DECEMBER, 1904.

NEW YORK:
JAMES A O'CONNOR,
142 West 21st Street.
1904.



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No. 1.

EDITORIAL NOTES.

WITH thankfulness to God for the past and the present, and with bright hopes for the future we begin the Twenty-first Volume of this Magazine. With all our readers we unite with the Apostle Paul in "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light:

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His Son:

"In whom we have redemption through His blood, even the forgiveness of sins:

"Who is the image of the invisible God, the first-born of every creature:

"For by Him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him:

"And He is before all things, and by Him all things consist:

"And He is the head of the body, the Church: who is the beginning, the first-born from the dead; that in all things He might have the pre-eminence."

We have quoted this long sentence of the great Apostle's letter to the Colossians as a watchword for the New Year upon which we have entered—in thanksgiving for what the Lord our God has done for all who believe in Him, and as a guide for the future, that the Son of God might have pre-eminence in all things. It is well that Christians should call to remembrance the covenant of God by which they became His people—"Ye have not chosen Me, but I have chosen you, that ye should go and bring forth fruit, and that your fruit should remain." And the beginning of a new year by our computation of time is a good season for "taking stock," as business men say, and resolve that henceforth the Son of God shall have pre-eminence in the life and work of those who are conscious that He has redeemed them, that they belong to Him, and that He is ever living to make intercession for them. The promises of God are for all who will accept the gift of His love in Jesus Christ, and He is faithful that promised; but He requires service in return—a good use of His gifts in the name and for the cause of Christ.

Pretensions of Roman Priests.

Organizations like the Church of Rome would have the world believe that the words of the Saviour to His disciples were primarily addressed to them as priests in the sense in which that word has been appropriated by the priesthood of Rome. There is no warrant in Scripture for this assumption. All believers are priests unto God in the New Testament sense, a royal priesthood, as Peter says, who offer the sacrifices of praise, and thanksgiving with humble, devout hearts. The priest of Rome proudly claims that he is a priest like unto Christ. "*Sacerdos alter Christus*" is an axiom with them, and there are few priestlings who will not deliver sermons on "The Priest Another Christ," as if it were a text of Scripture.

Privileges of Believers.

Every gracious word that fell from the Saviour's lips of instruction and comfort was intended as fully for all His followers in the Twentieth Century as for those who saw Him face to face. And just as His words of consolation and of love are to be appropriated in seasons of trial or sorrow, so upon us lies the obligation to obey His commands.

Obligations of Believers.

When Jesus told those upon whom He bestowed the name of "friends" to "disciple all nations," and to "preach the Gospel to every creature," He meant that "until the end of the age" those upon whom He bestowed the benediction of His continual presence and companionship should by word and deed and life and conduct so make manifest the power of His Resurrection that others who had no

experience of that power should long for it to be introduced into their lives. From a spiritual point of view our circumstances are much like those that confronted the apostles. Names and forms of evil may differ, but the foes from whose grip we desire to deliver those who know not Jesus as we know Him, are essentially the same. And with us, as with them, the conviction that we have been with Jesus will be a source of mighty power in accomplishing great deeds through His name. "Who will show us any good?" is still the cry of many hearts; they do not ask, "Who shall teach us any good?" So far as talk on that subject goes, they hear that everywhere, every day. But seeing the "good" wrought by the power of the Holy Ghost in one's life is, of all things, the best calculated to put faith into the heart of the unbeliever, and hope into the man who sits in darkness and the shadow of spiritual death.

The Glorious Promises.

"Lo, I am with you"—whenever you speak a word in His name; whenever you do a service unto one of the least of these little ones for His sake; whenever you try to lead a wanderer to His feet. He will be "with you" to supply your own need, and to make the word or the work for Him effective. His word, spoken through you shall not return unto Him void, because He will be "with you" to cause it to prosper in the thing whereunto He sent it. So however weak we may feel, we can speak with boldness and confidence, claiming both His presence and His power in accordance with His gracious promises.

Rome in Politics.

The Roman Catholic societies, whose federation Bishop McFaul, of Trenton, N. J., and Bishop Messmer, of Green Bay, Wis., have not only countenanced but actively promoted, and blessed with the sanction of the Church, are preparing for a vigorous campaign this year in the politics of many States as well as in the struggle for the Presidency. They have begun in the State of New York by sending petitions to Governor Odell against the reappointment of Mr. Charles R. Skinner as State Superintendent of Public Instruction. These societies say they control at least 200,000 votes in this State alone, and these will be cast for those candidates who will most favor their Church.

Constant Vigilance Necessary.

For his successful efforts in organizing the various Roman Catholic societies into a federation, Bishop Messmer has been promoted to be Archbishop of Milwaukee, in succession to the late Dr. Katzer. Notwithstanding this approval of these federated societies by the Roman curia (which is nothing if not political), comparatively few respectable priests have taken part in the movement. The great majority of the members are saloon-keepers and ward politicians, including many municipal employees. Governor Odell and the managers of the various political parties will do well not to heed the boastings or threats of these Papal agents; at the same time, however, Protestants will be wise to guard against the possibility of these men influencing unscrupulous political leaders.

Injecting Romanism Into the Courts.

At the trial of a man who was recently charged with maintaining a poolroom in this city the Court of General Sessions was thrown into an uproar when a witness named Corrigan, who is an Assistant District Attorney, was asked:

"Are you a relative of the late Archbishop Corrigan?"

The counsel for the defendant jumped to his feet and shouted:

"This is an outrage! Why are you dragging the dead prelate's name into this case?"

"I want to qualify the witness," said the examining lawyer. "I wanted to show his character and antecedents.

"My! My!" said the opposing lawyer, "it has come to a pretty pass when we have to furnish a character for an assistant in the District Attorney's office. I ask you if it is a badge of good character that this witness was a relative of the late archbishop; or are you doing this to have an effect upon the jury?"

The question was not answered, but it was plain to all in the court that the Roman Catholics on the jury might be influenced by the relationship of the witness to the archbishop. The Protestants would not be prejudiced on that account. In every relation of life the Roman Catholic Church is making itself felt in this country, and it must be acknowledged not for the country's good. Even the administration of justice is jeopardized by the influence of Romanism. Some day the American people will realize that the power and influence of the Roman Catholic Church cannot be otherwise than detrimental to the best interests of the country.

Faith and Works.

The American people have an abiding faith in our great Republic, and their faith has been well founded in view of the wonderful growth in population and industries and the material development of the country. But as it is righteousness that exalteth a nation, the spiritual and moral life must keep pace with the material and physical growth, or there will be a catastrophe. The Roman Catholic Church is the great peril to be apprehended in this respect, as we shall show in this Magazine this year.

Work of Christ's Mission.

From the beginning of this work in 1879 to the present year of grace, 1904, there has been progress in all that has been undertaken. Each year has been marked by improvement in the methods of work, increase in the number of persons reached and the development of the spirit of inquiry among them. To evangelize the Roman Catholics and enlighten Protestant Christians has been the object of the work. Ignorance, it has been well said, is the mother of devotion in the Roman Catholic Church. The people know not the power of the Gospel; hence they are devoted to superstition. In the work of the Mission Christ is lifted up before them, and according to the promise, He draws them to Himself. At every conference, whether in formal preaching or in quiet conversation, the effort is made to bring the hearers into personal relation with the Saviour. "Ye shall know the truth and the truth shall make you free."

Ignorance is also the parent of the toleration and favorable disposition of many Protestant Christians to-

wards the Roman Catholic Church. A view of it from the inside and from history—such as the directors of the work of the Mission can give—is the best means of enlightening them. Thus Christ's Mission stands for Gospel preaching and information regarding the Roman Catholic Church. The necessity for such a work is obvious to every American citizen.

As the founder and director of Christ's Mission had been a priest of the Roman Catholic Church, many priests have come to him for counsel, guidance and help towards a better and a happier life. The Mission has been of service to eighty-five of these Roman Catholic ecclesiastics, many of whom are now ministers and missionaries in various Protestant denominations, while others who were not disposed to engage in Christian work are happily employed in the callings for which they are adapted. The Mission house has been their home while learning the way of life according to the evangelical faith. When they leave it as Protestant Christians they are new men spiritually and life for them is worth living.

As this year is the twenty-fifth anniversary of the work of Pastor O'Connor in this city, the Sunday evening services that have been held in the chapel of Christ's Mission will be transferred to the large hall of Masonic Temple, Sixth avenue and Twenty-third street, where the meetings were held continuously from 1881 to 1891, and on special occasions since then. Many of the old friends of the work have moved uptown, and some have gone home to God. But the work goes on, and the prayers of God's people are asked for its greater success and development.

PROTESTANT AND CATHOLIC VERSIONS OF THE BIBLE.

A providential development has followed the correspondence between Miss Helen Miller Gould and the Roman Catholic priest of Irvington-on-Hudson, N. Y.—the Rev. T. J. Earley—regarding the ban placed by the latter upon Miss Gould's sewing school, and which was occasioned by the eating of meat sandwiches by Roman Catholic children on the Friday when the closing celebration of the school took place.

When Miss Gould learned that the priest had denounced her school notwithstanding that, out of consideration for the Roman Catholic children, there had not been any religious exercises during the classes, she was brought to realize that her duty as a believing Christian should be first to the Saviour who had redeemed her, and whose servant she was; and that the reward is promised when the good deed is done in the name of Christ. At the same time she realized that her effort to avoid friction with the Roman Church had been in vain.

As a consequence, the duty of imparting some Christian instruction to the hundreds of children that attended the sewing school was impressed on her, and in a letter to the priest she said she had "decided in future to do what she had long wished, but had refrained from doing on account of the presence of the Roman Catholic girls; that is, hereafter a short selection from the Bible will be read at the opening service." Continuing, her secretary, Miss Elizabeth Altman, said to the priest that Miss Gould "thought it courteous to inform you of this, as she understands the Church you rep-

resent discourages the reading of the Scriptures by the people."

In his reply, Priest Earley said that the Catholic Church "objects to the reading of the Protestant version of the Bible, which goes back only to the days of Henry VIII of England, and was then gotten up for obvious reasons. Neither will the Catholic Church allow private interpretation of the Scriptures, for then there will be as many interpretations as there are men and women whose instincts or passions would suggest."

Such an extraordinary assertion, a compound of ignorance, bigotry and hatred of the Bible, could not pass unchallenged; and Miss Gould very skilfully seized the opportunity to obtain from the best authorities a clear and lucid statement of the facts. Through her secretary she wrote to Dr. W. W. White, President of the Bible Teachers' Training School, 83 East Fifty-fifth street, New York City, offering prizes for the best essays on the following double topic:

1.—The Origin and History of the Version of the Bible Approved by the Roman Catholic Church;

2.—The Origin and History of the American Revised Version of the English Bible. One thousand dollars will be given to the writer of the best essay; five hundred dollars for the second best, and two hundred and fifty dollars as the third prize.

No essay shall exceed eight thousand words; and the papers must be mailed on or before June 1, 1904. Further conditions and full information can be learned from Dr. White at the Bible Teachers' Training School.

The value of the prizes offered by Miss Gould will stimulate scholars and students of the Bible everywhere to a thorough search of the Word of God; even Catholics will be led to read the Bible more than ever before. Surely all this was far from the expectation of the Irvington priest when he made such a fuss about the Catholic children eating chicken sandwiches on a Friday.

While interest continues on this subject, *THE CONVERTED CATHOLIC* will publish special articles on the versions of the Bible, with quotations from the original notes, and annotations of the early Roman Catholic versions. This month Dr. Joseph Sanderson contributes a learned and interesting article that will be acceptable to all readers. In February we will publish an exhaustive article on the subjects included under Miss Gould's proposal.

KIND WORDS.

The Rev. Newell Woolsey Wells, D. D., who for twenty years was the co-paster with his father, the late well beloved Dr. John D. Wells, and has now succeeded him in the Third Street Presbyterian Church, Brooklyn, has kindly sent us the following letter:

Brooklyn, N. Y.

Rev. James A. O'Connor.

My Dear Brother:—I think I may say without exaggeration that among the many friends of the great work you are doing you have never had one more loyal or more devoted than was my beloved father, Rev. John D. Wells, D. D. Up to the very close of his life his interest in yourself and your Mission was of the deepest. He appreciated its importance and

prayed most earnestly for its success.

Now that the Master has summoned him to the higher service in His temple it is my desire, in so far as in me lies, to see to it that his works shall follow him. May I therefore be permitted to assure you that so long as I am able to do so I shall continue his subscription to *THE CONVERTED CATHOLIC*, and do all in my power to make its influence felt as widely as possible. My prayer is that the richest blessing of God's grace may rest upon you, and that you may have the joy of many a victory over the forces of error against which you are fighting.

NEWELL WOOLSEY WELLS.

Dear Brother in Christ:—How I wish I could get many new subscribers for your grand Magazine! I am doing all I can to make it known.

We have a young lady here who is a very rigid Catholic. I have got her to read the Magazine, and she says she likes it very much; so now I have let her take three more numbers. I am hoping to be able to get her to subscribe for it, as I trust she is getting her eyes opened.

My dear brother, I think you are doing more good than many other missionaries. I wish I had some of the money that those millionaires donate to libraries, universities and purely secular institutions, as I am sure it would do far more good in your hands than when spent on such objects.

I do pray that God may open the hearts of some rich men to supply you with abundant means so that you could extend the operations of your mission.

J. T. H.

GREAT CENTRAL BIBLE TRUTHS.

BY JOHN C. HAVEMEYER, YONKERS, N. Y.

RECENT experiences, which have included several conferences with a group of ministers and conversations with individuals as to their personal religious belief, have prompted me to put in form some of the phases of truth which I am impressed the world most needs to have emphasized at the present time and which I do not believe can be successfully attacked.

1. There is one God, who is the Creator and Supreme Ruler of the Universe.

2. He can be known only by revelation. That revelation is in the book we call the Bible. Without this revelation the relation between God and man and God's will concerning us would not be understood.

3. Under the Jewish dispensation only members of the tribe of Levi could carry on religious worship then specifically required in connection with the Tabernacle and Temple, and they stood between God and the people.

4. Under the new dispensation founded by Christ, who was not a member of the tribe of Levi, but of the tribe of Judah, temple service was not required and all believers became kings and priests unto God.

Christ came "without descent" (pedigree) (Heb. 7:3) and as a layman. His priesthood after the order of Melchisedec was, we are told, "not after the law of a carnal commandment, but after the power of an endless life" and is forever. This priesthood comes through the possession of "righteousness" and "peace" (Heb. 7:2), and is dependent upon what a man is, as determined by his spirit

and life. Christ was the Son of God, and His life and works established His claim to the priesthood. If we are truly His disciples we will inherit through Him this sonship, for in speaking of God He said "My father and your father," "My God and your God," and we will also belong to this priesthood.

5. The Apostles were mainly unlearned men and taken from the lower ranks of life, without college education or theological training, in order to teach the world that religious truth is spiritual and not intellectual, and is primarily in the heart.

6. There has been a constant tendency in all ages, and it is very marked in the present Christian Church, to return to Jewish ideas and methods, and to regard Christian teachers as priests, and form and ceremony as essential to acceptable worship and religious progress.

7. It is evident that the organized Church of the present day fails in large measure to accomplish the purpose of its establishment, and that God does not use it as his instrument to turn the world from sin to righteousness, which is its great need.

8. Christ did not come into the world to perpetuate certain forms, but to impress fundamental truth. When the Church loses sight of truth as all-important and substitutes form, it becomes mechanical and needs to be reorganized or supplanted. An essential weakness to-day is that the truth as it is in Christ is not presented so as to reach men's hearts, and that Church work is made largely entertaining and educational along worldly lines.

9. All believers have the obligation, in view of the example and teachings of Christ, constantly to witness to their fellowmen concerning His truth, "seeking not so much to bring men to Church as to bring Christ to men." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." To secure the largest results, earnest men and women should habitually confer as to Bible teaching and share each other's practical experiences.

10. We should derive our ideas of spiritual truth primarily from the Bible. It should be the source of truth, and not used simply for confirmation of our personal surmises or theories.

11. No life can be truly successful in any respect which does not recognize and is not influenced by Christian truth. No intellectual gift or attainment will take the place of a heart right in the sight of God, which follows what the Bible calls the new birth.

12. To the extent that the Church (which means the disciples of Christ) is earnest and united, there will be success, and a united Christendom would speedily mean a rescued world.

13. God requires from every man and woman the best possible use of time, talent and opportunity. The test of a right life is not whether it is harmless, but whether there is the highest conformity in thought, word and deed to the Bible standard.

14. Life is short, but no man can avoid the responsibilities it carries with it towards God and man.

15. Our inheritance of immortality or existence in the other world is not subject to our own choice. We

have to do only with our comparative condition there. God's design determines all else.

16. Every believer may and should have and make manifest an experience that includes love, joy, peace, gentleness, meekness, faith and temperance. The promises of God and invitations of Christ are personal and positive, applying to body and spirit, and are for this world as well as the world to come. Attainment and possession are the privilege of Christians.

17. God is in earnest and may not be trifled with. The numerous passages in the Bible, declaring that there is sin and wickedness, and God's resulting displeasure and punishment, and the necessity of the salvation which Christ only can secure, render indifference or disregard of spiritual truth pitifully foolish and reckless.

18. We respect human laws, and approve punishment, even unto death, of those who violate them. To count divine laws less important, and to trust and countenance men who disregard them, is a strange contradiction.

19. Mere human ordination does not give the spiritual experience and knowledge which qualify for teaching spiritual truth, and the simple fact of such ordination should not be considered as entitling men to respect and authority.

20. Truth or fact is simple, and if accepted in a right spirit will be helpful, but it cannot be analyzed or explained. If we have the faith to plant an apple seed, we will be rewarded in time by a tree bearing fruit. If we get possession of a beautiful flower, it will delight our senses; but we will search in vain, in either case, to un-

derstand reasons and methods, or why and how. The truth as it is in Christ Jesus is the greatest and the fundamental truth of the world. "The Father loveth the Son, and hath given all things into His hand." He who refuses to believe this because he cannot understand it will miss the highest enjoyment and fail to accomplish the great end of life. Faith is a glass which carries the vision beyond the limits of reason.

21. Christian people should realize that they constitute the Church, and that its growth and influence depend upon their individual faith, activity and consistent lives.

A New Year's Greeting.

FROM OUR WASHINGTON CORRESPONDENT.

January 1, 1904.

My Dear Mr. O'Connor:

My intention of sending you a Christmas greeting was frustrated by several causes, but now I hasten to send heartfelt good wishes to you and your co-workers for health and happiness for the New Year; for God's special blessing on all you do, and on all your desires, and that your grand work may continue to grow more and more.

Dr. Pentecost's admirable address, reported in THE CONVERTED CATHOLIC, must have an influence for good among all honestly thinking people who read it—whether Roman Catholic or Protestant: and how it shows the importance of truly Christian men being commissioned by our Government to fill all positions of honor and trust in our newly acquired territory. The Protestant conscience is most truly a vital factor to be well considered in all this new

work. God grant that this voice may be heeded! Would that the admirable December number of the Magazine might be read by every Protestant and pastor in the United States!

The stand Miss Gould has taken in regard to her little difficulty with an aggrieved Catholic priest is indeed noble, and will result in exposing his false assertions, and proving to the world what the truth is concerning Catholic and Protestant translations of the Scriptures. I am so glad and thankful that Miss Gould has been led to take this stand, in addition to her other good works. May it be a blessing to all Christians this bright New Year.

May all the means requisite for the carrying on and enlargement of your blessed work flow in upon you uninterruptedly; and oh, that even in Rome, under the very shadow of the Vatican, another Christ's Mission might arise through the generosity of one of our many millionaires whose surplus might thus become consecrated gold for the Master's use! Why not such a Mission as well as a "Classical American College?"

What is the matter with *Collier's Weekly*—the Household Number for January? In its editorial referring to the duties of the Chaplain of the Senate were these words: "He is also expected to pray for a dead Representative or Senator!" When was such a rule ever incorporated for the guidance of a United States Congressional Chaplain?

Wishing you again a most happy New Year,

Yours sincerely,

M. C. M. F.

Washington, D. C.

[Mr. Collier is a Roman Catholic.]

GOD'S RULE FOR MAN'S FAITH AND PRACTICE.

BY REV. JOSEPH SANDERSON, D.D., LL.D., NEW YORK.

THIS rule is fully contained in the Scriptures of the Old and New Testament.

To explain, illustrate and confirm this statement is the object of this article.

So far as known, no original copy of these sacred writings is possessed by any one. There is a reasonable probability that the original copy of the law of Moses was preserved for many ages and was read by the high priest Hilkiah to King Josiah, as recorded in II Kings xxii:8. It is presumed to have perished in the destruction of the first temple. There is no information extant respecting the original copies of any other parts of the Jewish Scriptures.

The autographs of the apostles—the writers of the New Testament—were in existence, as we learn from a passage in Tertullian, toward the close of the second century, but what became of them afterward no man can tell. It is generally supposed that these original manuscripts of the New Testament were lost amidst the troubles to which the church was exposed during the first three centuries. Copies, however, of these original manuscripts both of the Old and New Testaments have been preserved.

In the Jewish Church certain persons were set apart for the special purpose of making copies of the Old Testament books. And it may be presumed that the persons employed in transcribing the sacred writings would be at great pains to make the copies accurate, both from reverence for books which they believed to be

inspired, and from a regard to their own interest, as errors, when discovered, would have prevented the sale of the copies, or have greatly lowered the price. But it could not be expected in a work executed by fallible men that every manuscript would be a faultless representation of the original. In an examination, however, of many thousand varied readings, in these collated manuscripts, it has been found that so comparatively trivial are these varied readings that no doctrine of our holy religion is affected, and the labors of biblical critics have terminated in establishing the authority of the text—substantially the same text, as was exhibited in the autographs of Moses and other writers of the Old Testament, and the autographs of the evangelists and apostles of the New Testament.

The period that elapsed between the time of the apostles and the days of Constantine was about equivalent to that which has elapsed since the establishment of the Plymouth colony which founded New England in 1620 and the beginning of the twentieth century. During that time the first canon of the New Testament, which was generally considered authoritative and inspired and co-ordinate with the Old Testament canon was formed and accepted.

It is worthy of note that even in that early part of the Christian era—long, long before the art of printing was invented—copies of this collection of the New Testament books were multiplied, so numerous, according to the historian Gibbon, as

to defy the whole power of the Roman government to suppress them, and so sacredly were those copies preserved that many persons suffered an ignominious death rather than deliver them up. It may also be noted here that in the early ages of Christianity there were numerous large monastic schools established in Great Britain, and during St. Patrick's missionary life, in Ireland, where the Bible was studied, and instruction imparted in almost every branch of knowledge. The students in these schools were called monks, a name which primarily only meant those who secluded themselves for the purposes of study and devotion.

Many of St. Patrick's converts were employed in these schools as Scribes. As the art of printing had not been invented, it was necessary to copy the Scriptures, that copies of God's Word might be accessible to those who had become converts to the new faith which St. Patrick preached. This work was of the greatest importance in the estimation of Ireland's patron saint, and the employment one of the most honorable in which any one could engage.

It must be borne in mind that these early schools were Bible schools principally, where many thousands of students were under instruction. Nearly a thousand New Testaments were required for even one of these schools, allowing one Testament to three or four students. The Scriptures, too, were supplied to all the churches within range of these schools, and the Scribes in these schools supplied them all.

Almost innumerable copies of the Word of God, in Gospels, New Tes-

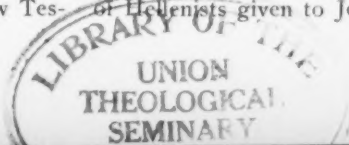
taments and of entire Bibles, were made in these schools, where there was a room called the *scriptorium*, or copying-room, which varied in size and in its activities, as the work was more or less pressing, but in all there was a warm love for the Bible, and this prayer was often offered in these transcribing rooms: "Vouchsafe, O Lord, to bless this *scriptorium* of Thy servants, and all that dwell therein, that whatsoever sacred writing shall be here read or written by them, they may receive with understanding, and bring the same to good effect through our Lord."

It should be remembered, especially in connection with Bible schools in Ireland in St. Patrick's time, that the old Brehon laws of that land expressly guaranteed to the laity "the recital of the Word of God to all who listen to it and keep it." Thus was this time honored right—the right to God's most precious Word—secured to the people of Ireland in ancient Irish law.

This discursion regarding these Bible schools is made to show how copies of the Sacred Scriptures were made and multiplied in the early ages of Christianity, how eagerly they were sought by the people, and how the people were guaranteed their rights in the use of the Scriptures.

It is well known that the Old Testament has come down to us in two languages; a part of Ezra, a verse in Jeremiah and a part of Daniel being written in Aramaic, and all the rest in Hebrew.

The New Testament was written and has come down to us in what is called the Greek of the Synagogue or Hellenistic Greek, from the name of Hellenists given to Jews living in



foreign countries, who used the Greek language, but introduced into it modes of expression borrowed from their native tongue, and employed some of its words in a sense founded on the usage of Judea.

A critical knowledge of the original languages of the Scriptures is necessary for those to possess who would translate them into our own language so as to express the meaning with perfect fidelity; and in order to accomplish this, the peculiarities of the one language must be substituted for the corresponding idioms of the other. When this is done we can readily believe that the translation carries with it the inspiration of the original copy. We must bear in mind, also, that the Bible is a book which consists of several books, which were written and appeared in different ages, but, as all these books were written under the direction and inspiration of the Holy Spirit, there can be no real contradiction in the whole compilation, and that there must be harmony among all its parts which conspire to one end, viz: our instruction in what man is to believe concerning God and what duty God requires of man. This is God's only and sufficient rule for man's faith and practice here upon the earth.

It must never, therefore, be forgotten, that these Scriptures of the Old and New Testament are the only standard of religion. This idea should inspire every student of God's Word with reverence for its authority, and excite him to inquire into the meaning of this book with the utmost care. It is well known that the Church of Rome makes tradition the standard of religion as well as

the Scriptures, and explains the latter by the former; thus, distracting the attention between the Word of God and the word of man, and giving, in fact, greater authority to tradition than to the Scriptures. It is, therefore, of more importance in that Church to know what the fathers have said than what the prophets and apostles taught and wrote; and therefore tradition is much studied, and its sentiments quoted as decisive in matters of faith and practice. But Protestants acknowledge the Scriptures alone as the standard of truth, and the only rule given by God to man for his faith and practice.

Each man can truly say, "This Bible is my Father's letter to me, His child, and I have a right to read it with my own eyes, to ascertain what He would have me believe and practice, and to seek direction from that blessed Spirit who inspired this Book, to lead me unto all truth."

It is, however, a remarkable fact, that from the very commencement of Scripture to its close, we are never taught that there is any value in oral tradition. On the contrary, we are necessarily warned to beware of it—to beware of it for these reasons among others.

It presupposes perfect memories, adequate to retain what is entrusted to them; perfect faithfulness to transmit, without abstraction or addition, what has been received; and a perfect and pure moral character not to bias or distort in the least the sacred truths which are to be conveyed to others. But in no age in the history of man since the fall have these requisites to the transmission of a sacred tradition existed, and there-

fore no tradition, however pure, has been transmitted without taint.

Near the close of the Gospel of John, we have an instance of the distorting nature and tendency of tradition, and also an example of the corrective power of the Word of God. We read, "Peter seeing John, saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. *Then went that saying abroad* (a tradition) among the brethren, that that disciple should not die." Jesus made no promise, but merely stated an hypothesis, but tradition with its natural tendency to magnify, distort, and misstate, altered the hypothetical statement into a positive prediction. And now mark how the tradition was corrected by Jesus' own words: "Yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee?"

What a blessed thing that we have "a more sure word, unto which we do well to take heed," than this *ignis-fatuus*—this meteoric light which flits about in the air over marshy grounds—this "tradition," this "holy gossip" that has come down to us through imperfect memories, damaged consciences and immoral conduct.

Let us note in conclusion that in a dispensation when prophets spake as Inspiration directed them, and messengers came from the upper sanctuary, armed, not with the sentiments and expositions of fallible men, but with the immediate prescriptions of infinite wisdom, the people of Israel were commanded to test even a prophet's message, by its analogy

with that which was written and to bring his dreams, his visions, and his announcements, not to the church, nor to tradition, nor to the priest, but "to the law and to the testimony;" if "they speak not according to this word," whatever their pretensions, how persuasive soever their eloquence, "it is because there is no light in them."

While meditating on this "shady" subject of tradition the writer could not divest his mind of its recollection of a piece of poetry which he occasionally recited in his school-boy days, entitled "The Three Black Crows," and quotes it here as his conclusion to this paper:

Two honest tradesmen meeting on the Strand,

One took the other briskly by the hand;

"Hark ye," said he, "'tis an odd story this

About the crows!"—"I don't know what it is."

Replied his friend: "No! I'm surprised at that;

Where I came from, it is the common chat;

But you shall hear an odd affair indeed!

And that it happened, they are all agreed.

Not to detain you from a thing so strange,

A gentleman who lives not far from 'change,

This week in short as all the alley knows,

Taking a vomit, threw up three black crows!"

"Impossible!"—"Nay, but 'tis really true;

I had it from good hands and so may you!"—

"From whose I pray?"—so having named the man

Straight to enquire his curious comrade ran.

"Sir, did you tell?"—relating the affair,

"Yes sir, I did; and if 'tis worth your care,

'Twas Mr. ——— such a one who told it me;

But, by the bye, 'twas *two* black crows not *three*!"

Resolved to trace so wondrous an event,

Quick to the third, the virtuoso went.

"Sir"—and so forth—"why yes; the thing is fact,

Though in regard to number not exact:

It was not *two* black crows, 'twas only *one*;

The truth of that you may depend upon;

The gentleman himself told me the case."

"Where may I find him?"—"Why in"—such a place.

Away he went and having found him out,

"Sir, be so good as to resolve a doubt."

Then to his last informant he referred,

And begged to know if true what he had heard:

"Did you sir, throw up a black crow?"—"Not I!"

"Bless me!—how people propagate a lie!

Black crows have been thrown up, *three, two* and *one*;

And here I find all comes at last to *none*!

Did you say nothing of a crow at all?"

"Crow—Crow—perhaps, I might; now I recall

The matter over"—"And pray, sir, what was't?"

"Why I was horrid sick, and at the last

I did throw up, and told my neighbor so,

Something that was *as black*, sir, as a crow!"

"No Irish Need Apply."

As late as thirty years ago it was not unusual to see the above heading

in the advertisements for "Help Wanted" in the daily papers of our large cities. But in these days the men who are most hostile to Irish immigration are not Americans but Irishmen already here, and the priests who rule over them. The reason for this line of action can be put into a few words that came in a letter just received from Illinois. In it the writer said that a priest had dolefully declared to him a day or two before: "There are no true Catholics in this country! They all read too much!"

This country has well been termed "the grave of the Roman Catholic Church," and it is no matter of surprise that the priests should try to keep their spiritual vassals in the Emerald Isle, where they are not so likely to become imbued with the spirit of American independence.

The *New York Times* of October 12, 1903, said:

The Irish Anti-Emigration Society, which has its national headquarters in Dublin, has enlisted the aid of several Irish organizations in this country, particularly the Ancient Order of Hibernians, the Friendly Sons of St. Patrick, and the United Irish League. The first effort to be made by this organization is to stop prepaid passages from Ireland to America. The society has addressed an appeal to the leaders of the various Irish organizations in this country and to prominent priests and Bishops, declaring that Ireland is being depopulated.

The Rev. Father M. G. Henry, director of the Irish Immigrant Girls' Home, at 7 State street, has placed over the entrance to the building a huge placard, on which is written this warning:

"The mission's advice to all prospective Irish emigrants is to remain at home if you can at all. You may consider your lot hard and laborious, but the devil you know is less to be dreaded than the devil you don't know."

THE CHURCH AND THE KINGDOM.

BY THE REV. ALBERT ERDMAN, D.D., MORRISTOWN, N. J.

PUTTING my subject into the simple form of a question, it would be, *Is there a distinction between the Church and the Kingdom of God? If so, what is it?* That there is a distinction of some sort, even a casual examination of the New Testament Scriptures will reveal.

The word "Church" (ἐκκλησία) occurs some 115 times in the New Testament; only twice in the gospels—in fact, in the familiar sense, only once. On the other hand, *The Kingdom*—"Kingdom of God," "Kingdom of Heaven"—is found upward of 140 times, almost exclusively in the first three gospels (in Matthew alone, 51 times), and only 19 times in the Apostolic writings. This in itself is significant, and ought to arrest attention, although it is not surprising since in the one place where it occurs in the gospel, the Church is mentioned as still future—"On this rock," said Jesus, "I will build My Church." Accordingly, the frequency of the phrase, "Kingdom of God"—"Kingdom of Heaven"—in the synoptists chiefly, suggests not only its importance, but also something of its real meaning. It might naturally be supposed that some one objective would be intended by the expression, and yet no Scripture phrase has received so many varied and mutually exclusive interpretations. Some make it signify *The Gospel or Christian Dispensation*, some *The Church*, either visible or invisible, i. e., something already established on earth or still future; others, *A Spiritual Kingdom*, having both an internal and an external form—as internal, existing in the hearts of men, and is, therefore, a *Principle*; as ex-

ternal, it is the visible Church, and, therefore, present and progressive. Dr. Warren perhaps puts it in its most popular form: "The Church is the Kingdom of God on earth, viewed in its objective or institutional form."

Dr. Craven has well said: "It must be evident that a *Dispensation*, a *Principle*, and a *People* actuated by that Principle are distinct and mutually exclusive objectives"; and he adds, "This is to attribute to the inspired writers [and he might have said to Christ Himself] a looseness in the use of language which, to say the least, would be thought strange in an uninspired teacher; and which in the case of men writing under the influence of the Divine Spirit is scarcely conceivable." Not so did the Disciples of Christ or the Jews understand it; and according to all competent Church historians, the belief that the Kingdom is *still future* to be set up and inaugurated at the second coming of Christ was "the view that prevailed unchallenged till the middle of the third century, while frequently, no doubt, existing side by side with less definite views."

Now, according to the Scriptures, there are two forms or aspects of the Divine Kingdom—the Rule or Government of God, viz.:

I. *The Kingdom or Government of the Triune God over all worlds.* This, of course, belongs equally to the Eternal Son by original and indefeasible right by virtue of His divine nature as God. (Col. 1.)

This cannot be delegated to any creature: But there is—

II. Another phase of The Kingdom of God distinguished from the uni-

versal, eternal Kingdom, viz.: *The Kingdom of God as specifically related to this world in connection with the outworking of the Divine Purpose of Redemption.* As seen in the Old Testament it was the *Theocracy*—Jehovah's rule over Israel and over

political aspect—and for a time—to earthly rulers, a Nebuchadnezzar, a Darius and Cyrus, an Alexander, the Roman Cæsars. At the same time when this was revealed to the prophet Daniel, came the further revelation: "I saw in the night visions and, be-



Rev. Albert Erdman, D.D.

Gentile nations *in behalf of Israel.* When the "Times of the Gentiles" began, "the Most High, who ruleth in the Kingdom of men and giveth it to whomsoever He will," delegated this dominion in its merely temporal or

hold, there came with the clouds of heaven one like unto a Son of Man, and He came unto the Ancient of Days; and there was given *Him* dominion and glory and a kingdom that all peoples and nations and languages

should serve Him." This is *the Kingdom of the Incarnate Son of God*, given Him as the reward of His obedience. It is commonly called the *Theanthropic Kingdom*—the *Kingdom of the Messiah*. It is this which is to be set up over the ruins of all earth's kingdoms and world powers. It is the great theme—the Divine "Burden"—of all the prophetic Scriptures. It was the theme of the Baptist's preaching; of Jesus Himself, the very Christ; of the 70 and the 12 sent out by Him; and of the final revelation given to the Apocalyptic Seer in his island prison. It is not possible to make a mistake here. It is the Kingdom Jesus taught His disciples and us to pray for—"Thy Kingdom come."

But now, a further study of the New Testament Scripture reveals *three phases* or aspects of this Kingdom—the Rule of God over the Earth—delegated to the Incarnate Son.

(1) First, *the Kingdom in connection with Christ Jesus Our Lord during His sojourn in the flesh*. When Christ was on earth the Kingdom centered, was focussed, in Him, personally. "Art Thou a King?" demanded Pilate, and Jesus answered, "I am." This explains that other saying of Christ, so often misapplied, when being asked by the Pharisee, when the Kingdom of God should come, He answered: "The Kingdom of God is among you"—as if He said: "Look around you; see My works, the sick made whole; demons cast out; the dead raised up." "Know ye that the Kingdom of God is come nigh unto you." The common version reads: "The Kingdom is *within* you," as if it were something invisible, in the heart. Had Jesus been addressing the disciples, this might possibly have been

His meaning, but it was to the proud, unbelieving Pharisees He said it, and immediately after—irrefutable evidence that He was not referring to the Church—we read, "And Jesus spake to His *disciples*" of the "Days of the Son of Man," how that even as it was in the days of Noah and Lot, so should it be "when the Son of man is revealed." (The Holy Spirit is careful never to use the title "Son of Man" of Jesus in connection with the Church. It is not found in the Epistles to the Churches. The Church is connected with Christ as Son of God; the Kingdom as "Son of Man.")

(2) A second phase of the Theanthropic Kingdom is that which connects it with this world during the *period of Christ's personal absence* from the world and rejection by it. This phase of the Kingdom *began* at the Resurrection and exaltation of Christ and continues till He comes again in visible majesty.

Its *peculiarity*—and this needs special note—is this—the dominion exercised—"All authority in heaven and on earth" given to the risen Christ, is in *behalf of and for the sake of the Church*, i. e., during Christ's session at the right hand of the Father and while the Church is being gathered out of every nation through the agency of the Holy Spirit and by the preaching of the gospel, He wields the authority of the Kingdom with the Father, as "Head of the Church, which is His body," and in its behalf. The Kingdom itself is hidden, unmanifested, the Kingdom "in mystery"—as the Scripture puts it. When the Church is complete—"the fulness (*πληρωμα*) of the Gentiles be come in"—then shall the King-

dom of Heaven be manifested—"come"—in its glory.

This co-regency of Christ with the Father in the Kingdom of God covers the period included in that oft-quoted passage in the New Testament, from Psalms, 110: "Jehovah said unto My Lord, sit on my right hand until I make Thy foes Thy footstool." This is commonly interpreted as if it read, "Sit . . . till Thy foes *have been* made Thy footstool," as if the work of subjugating the enemies of Christ were now in progress and He were to remain at the Father's right hand until that work of subjugation be completed. But both grammar and prophecy are against this interpretation—"Until I make," etc. (*ἕως ἂν* with aorist subjunctive), indicates an unchanged condition of things until the time arrives for a new order of things to come into existence. When the time arrives for our Lord to leave the Father's side, He, Himself, will overthrow His enemies, when He appears a second time "in flaming fire with the angels of power." In the meantime, He is like the nobleman in the Parable (Luke, 19) who "went into a far country to receive for Himself a Kingdom *and to return*." While He is absent, His servants of the Church must needs fulfil His commission, "Occupy till I come." And so prophecy and parable teach that the Kingdom is one thing, and the Church quite another. The seven parables of Matthew, 13, depict "the mysteries of the Kingdom of Heaven," *i. e.*, the earthly condition of the Kingdom while as yet it is unmanifested and the King is absent and His power and glory veiled.

(3) The third phase of the Kingdom presented in Scripture is that of *The Kingdom in its glorious manifes-*

tation and visible majesty, when "the Kingdoms of this world shall become the Kingdom of Our Lord and of His Christ." This is the Messianic, or Millennial Kingdom. Though last in the order of fulfilment, it is first in the order of prophecy. This, as we have said, is the great theme of prophet and psalmist in the Old Testament, of prophets and apostles of the New Testament. Its peculiarity is this: That *believers of this present Dispensation*—the "Church of first-born ones"—will *share as co-regents with Christ* in its glory. The two phases of the Kingdom just mentioned are often in Scripture intermingled, nor may it always be easy to discriminate between them; the one is introductory to the other; but this is clear: The Church itself is not the Kingdom; though it be in the Kingdom, it is yet distinct from it, *i. e.*, the believer in Christ Jesus is now a member of the Kingdom of "God's dear Son"; he shares the protection and enjoys the honor and privileges of Christ's co-regency with the Father in the Heavenlies; at the same time, he is as yet only an "heir of the Kingdom" when it shall be openly manifested—when, indeed, as "*co-heir with Christ*" in Resurrection glory, he shall reign with Him. "To him that overcometh," said the glorified Jesus, "will I give to sit with Me in My throne, as I also overcame and sat down with my Father in His throne." (Rev., 3.)

To sum up this part of our discussion, we see that "Kingdom of God," or of Heaven, is a larger concept or objective than the Church, including in its wide sweep the theocracy of the Old Testament; the times of Gentile supremacy; the Kingdom "come nigh" in the Person and earthly ministry of

Jesus; the Kingdom "in mystery," while the present Dispensation runs its course—the power of the Kingdom being administered in behalf of the Church; and, finally, the Kingdom in its dominion over restored Israel, and Gentile nations and creation redeemed; when "the will of God shall be done on earth as it is in heaven."

With this all too hasty outline of the New Testament teaching concerning the Kingdom of God in hand, it is possible, and only so, to get at least a general idea of the distinction between the Church and the Kingdom.

The Church of God is a distinct objective; it had a definite beginning; it has a definite place in the Divine plan of redemption; it has a definite destination. Its very *names and titles* distinguish it from the Kingdom—"those whom God has given to the Son out of the world"; "members of Christ"; "His body"; a "people for His name"; "sons of God"; "building of God"; "pilgrims and strangers in the world"; "an elect race"; a "people for God's own possession," and so on to an almost indefinite extent.

But never once is it called the "Kingdom of God." Believers are "Heirs of the Kingdom," waiting for the time to come when, as priests of God and of Christ, they shall reign with Christ in His Kingdom. One need only try to substitute the term "Kingdom" for "Church," and *vice versa*, to see at once the incongruity of identifying the two. The Church has been in the world more than 18 centuries, but neither has the King yet come, nor is the Kingdom established in one least corner of the world; it is still a future reality, just as truly as when the prayer was first uttered, "Thy Kingdom come."

Therefore, to speak of "*advancing the Kingdom*," "*Building up the Kingdom*," the "*Progress of the Kingdom*," and like pet phrases, is coming dangerously near to the unconscious impertinence of the men in Galilee who "sought to take Jesus by force and make Him a King." The Christ of God does not receive His Kingdom from the hands of men. "It is not from hence," He said to Pilate.

The *Papal Hierarchy* has been consistent in all its history since, holding as it does, that the Church is the Kingdom, and that the Kingdom is to uproot and tear down and break in pieces all other earthly thrones, it has always insisted on its right to *temporal power*—to rule kings and governments; it cannot consistently do otherwise.

If the "Keys of the Kingdom of Heaven," given to Peter, means entrance into and rulership in the Church, then Peter's primacy is a reality, and we Protestants are heretics, indeed, and ought to be put down!

In conclusion, permit me to add, the vital importance of this whole subject is not merely a question of correct exegesis, but more, it has a profoundly practical bearing on our attitude and service as ministers of Christ. If the Church is to do her legitimate work and fulfil her high call, she must divest herself of all notions of rulership in the politics of the world, all mere sociological and reformatory schemes. That *high call and rightful service* are plainly indicated—the Church is in the world for three *reasons* chiefly.

First, as always, for the glory of God. Just as Jesus was sent by the Father, that in the face of the Christ the glory of God might be manifested, so the Church is to reflect the image

of her unseen, but ever-living Lord, and thus show forth the glory of God to men and angels.

Second, as a witness for Christ—"In temptation and sorrow, in conflict and trial, in hardship and grief, the disciples of Christ are to grow in grace and knowledge, to become strong in meekness, in love, in faith, and to be conformed to the image of her Lord, so that the world may know that the Father has sent Him."

Third, the Church is in the world for the conversion and salvation of sinful men. Through her testimony to the glad tidings of salvation and remission of sins, men are to be brought to the saving knowledge of Christ Jesus as the Saviour from sin and the wrath to come.

God, the Father, will take care of His own Kingdom, and, having promised it to His beloved Son, He will see to it that He receives it in due time.

Meanwhile, how long, O Lord! The Church in loneliness and weariness, treads undaunted the lowly path of testimony and suffering, while at the same time she is the cherished Heir of the Kingdom to sit highest and nearest in the day of its splendor; all Heaven's love—angels and principalities participating—is lavished upon her as the destined Bride of the Father's Darling, chosen of God to reign as Queen with the Son in the glory of His Kingdom; already wearing for her coronet the Father's royal gift—the blessed Holy Spirit—"to the intent that now unto principalities and powers in the Heavenlies might be made known through the Church the manifold wisdom of God according to His Eternal purpose."

And her prayer with increasing in-

tensity of longing, as *the hour* draws nigh, should ever be, "Thy Kingdom Come," so that then "the will of God may be done on earth as it is in Heaven," and it shall be, in the beautiful words of Scripture, "as the days of Heaven upon earth."

Literary Notices.

Mr. Fred. Erdman, the youngest son of Rev. Dr. William J. Erdman, of Germantown, Pa., has written some treatises that are published in a very attractive form in pocket editions. Their titles are: "Why Many Evade Church," "Why I Am Not a Christian Scientist," "Some Results of 'Reverent' Higher Criticism," and "What Is the Lord's Coming?" The price of these booklets is only five cents, and we hope they will be widely circulated, for they are interesting not only as regards the subjects treated, but the manner in which these subjects are discussed. They are bright, popular in style and sound in the faith that is cherished by all evangelical Christians.

The author gives forty-five reasons why he is not a Christian Scientist. No. 11 is as follows: "Because it has been observed that although those addicted to Christian Science do not, like other people, die, still sooner or later, even without the help of doctors, they experience a difficulty of living longer."

No. 14 is: "Because a person who believes absolutely that matter, sin and suffering are really unreal, and who therefore never felt a pang of pain or conscience can logically have no more human sympathy than a dead Turk." The absence of "sense of sin" among Christian Scientists leads the author to say: "The prac-

tical advantage of this state of mind can be readily understood by any one who has ever felt at all hampered by a conscience, or fear of the penitentiary." Solomon says: "'Fools make mock of sin,' and one of Shakespeare's fools, who was evidently a Christian Scientist, said of conscience—'I'll not meddle with it; it is a dangerous thing; it makes a man a coward; it fills one full of obstacles; it made me once restore a purse of gold; it beggars any man that keeps it; it is turned out of all towns and cities for a dangerous thing.'"

These booklets can be had by addressing Fred. Erdman, 5511 Morris street, Germantown, Philadelphia, Pa.

George Moore's Renunciation of Romanism.

The following are passages from the letter written by George Moore, the well-known English (or rather Irish) writer, referred to in the October CONVERTED CATHOLIC, in which he renounces his membership in the Roman Catholic Church and goes over to the Church of England:

When will my unfortunate country turn its eyes from Rome—the cause of all her woe? Rome has betrayed Ireland through the centuries. In the fifth century a Roman archbishop cursed Tara. In the eleventh century a Roman bishop invited Henry II to invade Ireland. In the eighteenth century the Irish bishops expressed their willingness to accept salaries from England. In the nineteenth century, when Ireland stood victorious on the threshold of freedom, the priests pressed forward together, shoulder to shoulder, and struck down Parnell. In the first years of the twentieth century Maynooth and the Roman Catholic archbishop de-

serted the Irish parliamentary party—one in the hope of getting a Catholic university, the other in order to get a cardinal's hat. But we should feel no surprise at these acts of treachery. Rome has been anti-national in every country. Rome has no care for any country. Rome is not national even in Italy. Rome aims at a wider corporation than nationality, and an English duke is more to Rome than the entire province of Connaught.

The Roman Catholic archbishop will get his hat, but he will pay dearly for it. It may gain him the admiration of some sycophants, perhaps, but Ireland will look upon him with contempt, and Rome will pay for his hat, and dearly, for that hat will be the beginning of an anti-clerical movement, which will not be slow in coming. But it has come. The emigration of the Celt is an anti-clerical movement, America is the danger, not England. English rule has not prevented the Roman priests from absorbing all the wealth of Ireland. Why should Rome desire change? Home rule cannot better Rome's position in Ireland. Home rule could only serve Protestant interests, and for this reason would be resisted by the Roman hierarchy; when the time comes a pretext will be found. But if the Protestants do not insist upon home rule they will be forced by intrigue out of the country.

It is inspiring to find men like Messrs. Moore, McCarthy, O'Donnell and others in Ireland rejecting the domination of Rome as the greatest obstacle to the peace and prosperity of their country. The uneducated Irish and their political leaders will continue to rely on the priests for some time to come. But as poor Father Edward McGlynn used to say, the day will come when the Irish like the French will turn against the priests as their enemies and tyrants.

A DEAR FRIEND OF CHRIST'S MISSION.

When the work now known as Christ's Mission was commenced in New York in 1879, one of the first persons who showed an active, zealous interest in the cause was Mrs. Jane Elliot Campbell, the wife of Mr.

out this city for more than thirty years.

Mr. and Mrs. Campbell then lived on West Eighteenth street, and when the work of this Mission was concentrated in its present location, 142



Mrs. William Campbell.

William Campbell, a business man of this city and an Elder in the Fifth Avenue Presbyterian Church, or as it was generally known, Dr. John Hall's Church; for the great pastor's name was a household word through-

West Twenty-first street, Mrs. Campbell became a constant, indeed almost a daily, visitor. At the Mission she met many priests who had come to it on their way from Roman Catholicism to Protestantism, and her

knowledge of the Scriptures, her zeal in the cause of Christ, and her earnest desire for the salvation of souls never showed to greater advantage than when she was conversing with those men. She had a personal testimony that was clear and convincing, and the manner in which she gave it was most winning.

During these twenty-five years Mrs. Campbell's interest in the work of Christ's Mission never ceased, and when the Society was incorporated she became its treasurer. And now that she is departed, her death having taken place in her 78th year at her home in this city on December 10, 1903, all connected with the Mission will never forget her lovable disposition, her genial manner and her beautiful Christian character.

The funeral service was held on December 12 in the Fifth Avenue Presbyterian Church, of which Mrs. Campbell was a member since the beginning of the pastorate of Dr. Hall in 1867. Prayer was offered by Drs. Burrell and Mackay of the Collegiate Reformed Church, and the sermon was preached by the pastor, the Rev. J. Ross Stevenson, D. D., who said in part:

HER PASTOR'S TRIBUTE.

"When the hour of Mrs. Campbell's departure drew near, and she knew that the Saviour was coming to take her home that she might see His glory, she was not only prepared to go, she was eager to be released. It was no dark valley for her to pass through. The way from earth to Heaven was illuminated by the bright shining of the Master's presence, and, upheld by the everlasting arms, she was translated from the scenes of earth into the glorious company of

the redeemed. Such a calm, beautiful, victorious death presupposes a life hid with Christ in God, a life of Christian devotion and activity, a life of growth and achievement, a life which lifted her up into the other world, so that her closing days were spent in the clear, invigorating atmosphere of Heaven.

"Many years ago she gave her heart to Christ, and as a disciple of the Lord she was a Christian in her home, devoted as a wife, tender and faithful as a mother, by wise instruction, pious example and earnest prayer, bringing up her family in the nurture of the Lord, and leaving behind her the rich, imperishable heritage of unfeigned faith. She loved the Church of Christ with which she was so long identified. After belonging to old Pine Street Church of Philadelphia she united with this Church when Dr. Hall began his ministry thirty-six years ago. How much the interests of the church were on her heart was shown by her fidelity, so that with advancing years and infirmities she made heroic efforts to attend divine worship. When it was, absolutely impossible for her to be present in the church, she was linked to God's people by the power of intercessory prayer, in which she believed with all her heart. She was a woman of prayer, a woman who loved her Bible, who gathered about her a wide circle of devoted friends, and, with a heart overflowing with kindness, she delighted in generous deeds, and the many whom she has helped by some word of sympathy or cheer, or by some thoughtful act of love will rise to call her blessed. No one could come in contact with her without being impressed by her

strong personality and by her great goodness. To me it was a benediction to be in her society. Her speech was in the language of Christ's Kingdom, and she is one of the few to whom the name saint seems really appropriate. The memory of such a life is more precious than a legacy of silver or gold. The influences which have gone out from it cannot be measured by human speech. The world has been blessed by her sojourn in it. Heaven has been brought nearer by her having gone to it."

MRS. JULIA MCNAIR WRIGHT.

Another friend of this work, Mrs. Julia McNair Wright, the gifted authoress, died recently at Fulton, Missouri, where her husband, Dr. Wright, was President of Westminster College, until his death a year ago. Among Mrs. Wright's works—over twenty in number—several treated of subjects relating to the Roman Catholic Church, the best known being "Almost a Nun," of which thousands of copies were sold.

REV. WILLIAM FERRIE.

A scholar and a gentleman of the old school of ministers died at his home in Monticello, N. Y., last month, when the Rev. William Ferrie, A.M., departed in his 89th year. He was born in St. Andrews, Scotland, and entered the University at the age of 13, and was ordained to the ministry in 1836. Mr. Ferrie was one of the founders of the Free Church of Scotland at the disruption in 1843. He came to America in 1851 and continued preaching until a few years ago, the last twenty-eight years of his ministry as pastor of the Reformed Presbyterian Church, Mongaup Valley, N. Y.

Reading Is Dangerous.

A dear brother writes from Illinois: "I send you my subscription for the Magazine, and will continue so to do while I am in the body. The reasons you justly assign for Rome's great and growing losses remind me of a remark made by a Roman Catholic priest the other day to a Protestant minister in this town. 'There are,' said he, 'no true Catholics in this country—they read too much!' This seems to be an extraordinary confession as to the monstrous nature of a system, which, according to one of its own authorized teachers, can only maintain its power by keeping its votaries in intellectual darkness! You have my best wishes for the success and enlargement of your Christ-like work of evangelization."

In renewing his subscription to the Magazine for this year, our beloved friend, John W. Magee of Newburgh, N. Y., a convert from Rome and a great Christian, says: "I long so much for THE CONVERTED CATHOLIC every month. When it comes I am always so hungry for its pure, newsy, spiritual and reliable contents, that I read it with a relish twice through before laying it down."

Bible Conferences.

Rev. James M. Gray, D. D., is conducting conferences for the quickening of an interest in the study and exposition of the English Bible, and he solicits the prayers of all God's people on behalf of himself and the ministers and churches with which he may be associated. Dr. Gray is in New York city this month.

The Los Angeles Bible Institute.

SPANISH MARKED TESTAMENT.

Rev. Cipriano Tornos, editor of *El Christiano*, in Madrid, Spain, has written us a very kind letter regarding the usefulness of the Underscored Spanish Testaments, adding that he had shown one to a very learned Jesuit father, who was much pleased with it.

During the first half of the month of December the Institute sent 1,352 complete Spanish Testaments and 2,700 Gospels to Spain and the Philippine Islands, besides liberal grants to other Spanish-speaking Catholic lands. The total output for the six months ending December 31 will be about 4,300 New Testaments and 16,000 Portions.

And all this has been accomplished in answer to prayer, no appeals ever being made to anyone for funds to further this work. The field is practically limitless, and we will send as many copies of the precious Word of God to the noble workers in these Catholic countries as the Lord enables us to do. We would publicly acknowledge His "great faithfulness" (Lam. 3:23) in the past, and solicit the prayers of God's people everywhere that His whole will concerning us and these dark lands may be fully accomplished. "The night cometh, when no man can work."

APPRECIATIVE LETTERS.

London, England.

I think you have gotten up the edition in excellent style and it does you much credit. It is surely wise to enhance people's sense of the importance of the Book, by presenting it to them in a suitable and attractive appearance. Please accept my warm salutations. F. B. MEYER.

Alicante, Spain.

We owe much in this part of Spain to brethren in Los Angeles for producing such an excellent Testament in Spanish, with such important doctrines marked.

CAPT. HATTON TURNER,

(British Army).

Presbyterian Mission,
Saltillo, Mexico.

I enclose International Postal Order and would ask you to send me a number of Gospels and Testaments, Underscored Edition, in Spanish.

REV. WM. WALLACE.

Presbyterian Mission,
Copiapo, Chile, S. A.

I am glad to get them, and that you have done this good work. I will probably be sending other orders soon.

REV. W. L. SCHMALHORST.

Guanabacoa, Cuba.

It is the very thing we need in this work. The Bible Readings are excellent. Surely its publication has been prompted by the Holy Spirit. I am a native Cuban, and have been a missionary among my own people for over 27 years.

REV. H. B. SOMEILLAN.

Buenos Aires, Argentine, S. A.

I have much confidence in their being a means of much blessing. I more and more like the idea of your Underscored Testament.

W. CHAS. K. TORRE.

Buenos Aires, South America.

Besides rendering me no small service, pecuniarily, you have done a greater service of distributing God's Holy Word to at least two hundred souls.

E. A. DAWSON.

Rio de Janeiro, Brazil, S. A.

It is a magnificent and most useful piece of work. I wish we had a similar edition in Portuguese.

MYRON A. CLARK.

Cebu, Isle de Cebu,
Philippine Islands,
Oct. 28, 1903.

A short time ago we had the pleasure of sending to your Society the amount of \$10 gold, which we desired to have expended in Underscored Testaments. We are eagerly looking forward to the receipt of these. Mr. Jansen and I have now the happiness of sending another order for Testaments, for which we have received a gift. You will see that three-fourths of this gift was not specially designated for the purchase of Scriptures, but the need of them is so great and your Underscored Testaments so specially sought after by the Filipinos, that we think it best to expend the whole gift on Testaments for the Filipinos.

Kindly send one-quarter of this last order to Rev. J. B. R., Manila, to be shared with the Methodist Missions, one-quarter to Presbyterian Missions, one-quarter for Mrs. Mitchell for lepers and Sunday Schools, and the remaining amount to be sent to my husband here, as we are in a good center for sharing with the other missions in the Southern Islands. The Testaments are valued here beyond anything you could realize.

ELIZABETH WHITE JANSEN.

Azul, Argentine, S. A.

Innumerable blessings have resulted among these people through reading the Word, as thus many are led to attend Gospel meetings, and not a few to the Lord. One young man converted in our Mission bought a Bible to study Spiritism and whilst seeking the works of darkness he found the "Light of Life," and is now preaching the Gos-

pel. The advantage of the Underscored Edition is that the people knowing nothing of the value of the book are attracted by the markings and thus led to study it.

D. BUCHANAN.

North Africa Mission,
Tangier, No. Africa.

Please accept my best thanks for the Gospels. They will be very useful to me. FRANCES R. BROWN.

Methodist Mission,
Cordoba, Argentine, S. A.

The Underscored Testaments and Portions that you print are a valuable help to our missionary work, and I am sure they will prove a great blessing to many a soul.

DANIEL HALL.

San Martin 542.

Rosario,
Argentine, S. A.

I write to acknowledge the receipt of 42 Underscored Testaments and 250 Portions, for which please receive my very best thanks, and at the same time allow me to congratulate you on the excellent way they are finished. I feel sure eternity will reveal a wonderful tale of blessing to myriads who through simply reading the Word have got the "Light of the World," and in this gracious work the Los Angeles Bible Institute has taken its place, and that not a mean one either. W. BARNETT.

New York Spanish Mission.

When the Rev. Dr. Adolf Gil, the South American priest who has been at Christ's Mission since last August, attended the services for Spanish-speaking persons in the Mariner's Church, this city, he met the Rev. Dr. Charles R. Nugent, the missionary in charge, and was greatly interested

in the Spanish sailors that frequent the mission. Later when Dr. Nugent called at Christ's Mission he said his sailors would be delighted if they could get copies of the Spanish Marked Testament. One hundred copies were sent to him, and this gift brought forth the following letter:

Brooklyn, N. Y.,
January 4, 1904.

Rev. James A. O'Connor:

Dear Sir:—The Marked Spanish New Testaments, of which you spoke to me some weeks ago, have arrived. For them I thank you and the Los Angeles Bible Institute also.

I like the books very much. I notice that my Spanish-speaking friends seem glad to get them, and even carry them around with them on their errands from one place to another. These books, so marked, are well suited to the Spanish folk. The attention is first drawn to the bright colors of the various marks within the text.

Then the investigator is led on to read the precious verses which are thus, as it were, *emphasized*. Then other verses are conned over to get the connection; and so, bit by bit, the whole New Testament will be read.

Certain key-marks on the margin may indeed induce some of the more thoughtful to ponder the words in *independent* study.

I can use all the books, and could make use of more, if I had them, among the many thousands who speak Spanish in New York city. I hope these books will be very useful to spread New Testament Christianity. CHARLES R. NUGENT, Ph.D.

Missionary in charge of Spanish work, Mariners' Church, New York city.

Attack on Mr. Skinner.

We hope the readers of this magazine in New York State will write to their Senators and Assemblymen at Albany, requesting them to vote for Mr. Charles R. Skinner for State Superintendent of Public Instruction. The election takes place on the second Wednesday of February—the 10th of next month. Mr. Skinner has been a faithful and efficient Superintendent for several years, and the efforts now made to prevent his reappointment by the Governor are entirely due to the conscientious discharge of his duty, as directed by the Constitution of the State, to keep sectarian influences out of the public schools. His opposition to the religious garb in the schools supported by the State has made the Roman Catholics angry with him, and they want to punish him for doing his honest duty by trying to influence Governor Odell not to reappoint him. Last year a delegation of prominent Roman Catholics went to Albany from this city to influence the Legislature against such measures as Mr. Skinner and the best educators in the State had approved in the interest of the public schools. This year the Papal agents have gone further, and are making a direct attack on Mr. Skinner by petitioning the Governor not to reappoint him.

The Protestants of this State outnumber the Roman Catholics three to one, and they can secure the reappointment of Mr. Skinner if they will write a brief letter to a Protestant Senator or Assemblyman. The Roman Catholics are united in this matter. Let us defeat them in the name of the Lord, and preserve our public schools from the blighting influence of the Church of Rome.

PRIESTLY IRREGULARITIES.

A priest writes us from St. Louis, Mo., saying that he has been assaulted so violently by his bishop that the latter, after lengthy proceedings before a referee, has given him a written undertaking to make him an allowance, but that he has not received anything in fulfilment of this promise except that the bishop has paid for his treatment in a hospital.

The priest has tried to bring an action in the courts to recover \$75,000 damages. He says the first case was refused by a justice of the peace because the local priest told him he would not be re-elected if he heard it.

Then he brought his case in the district court, and for this, writes the priest, "The bishop suspended and excommunicated me. The trial was put off by his lawyers on several grounds, and in the end I was sold out by my lawyers. Then I went to the Y. M. C. A. here and got a start to make a living. Before they would consider my case they wanted references from Roman Catholic priests, and received them to their fullest satisfaction, that I was a good man and an excellent priest."

This priest writes to us because he had seen a copy of *THE CONVERTED CATHOLIC* in the reading room of the Y. M. C. A., but he had not judged accurately of the spirit in which it is conducted, for he offers to send us scandalous stories about bishops and priests, and to write a book giving details of all the crimes to which he had been a witness, expecting that the history would be read by all the world.

As the poor priest could not find a publisher for the history of his exposure of the high ecclesiastics and the recital of his own grievances, and

has not come out of the Roman Catholic Church to learn the better way of salvation—the only sure way, by faith and trust in Christ, the Saviour—he will probably spend the remainder of his days railing against the Roman machine.

This Magazine could be filled every month with the scandals and moral darkness within the Roman Catholic Church—like that of the Italian priest, Cirrigione, of this city, who in November received so much notoriety from the press through his story that he had been "kidnapped," after he had received several blackmailing letters, but whose tale the police authorities discredited, intimating that he had written the threatening letters himself; and of the more remarkable case of Rev. George D. Sander, the pastor of a large Roman Catholic Church in Brooklyn, whose exploits were also recorded in the New York papers last November. After saying mass and attending to other religious duties on Sundays, it was his custom to disappear on Tuesdays, leaving his parish in charge of his curates until he returned on Fridays. The *New York World* found out that he spent the intervening days on a farm in New Jersey, where he kept fast horses, the household being presided over by a "Mrs. West," and the villagers knowing him as "Mr. West." It appears that "Mrs. West" was a young woman, a parishioner of Father Sander's, who was separated from her husband.

Then, again, also in the record of November's irregularities among the priests of Rome, Rev. Felix M. Lepore, pastor of Mt. Carmel Catholic Church, in Denver, Col., was shot to death by a gambler who accused the priest of cheating at cards.

FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.

SIXTH SERIES.

XVI.

NEW YORK, January, 1904.

SIR:—At the opening of a new year it is customary to exchange greetings with those with whom we come in contact either personally or by letter; and though you will not bid me Godspeed in my course, I wish you well and pray that you may be happier and better this year than ever before. If spoken to by some friend of mine—and there are many in your city who are my friends—doubtless you would express yourself in similar terms toward me, for you are a courteous man and would not address Protestants personally in offensive terms. But you would add that your best wish for me would be to return to the Roman Church, and that you would pray for me to that end. My prayer for you and your people is that you might all leave that Church and come into the household of faith where all God's people find refuge from the storms and stress of life and an abiding place under the shadow of the wings of the Almighty. This you can do by faith and trust in Christ, the Saviour, and heeding His Gospel of salvation that embraces all who come unto God by Him. I could not return to your Church without denying Him, and by His grace He will prevent me from doing that. How could I turn away from the Saviour to bow before the Pope and pray to the statues and pictures of Mary and the saints, without losing faith in Him who is ever living to make intercession for those who trust in Him? Why, Cardinal, instead of converted Catholics returning to your Church, the drift is the other way—the Roman Catholics are leaving it in alarming numbers, as one of your successors in the diocese of Richmond, Virginia, testifies. You were bishop there from 1872 to 1878, and evidently your preaching and teaching were not able to counteract the influences of our Protestant Christianity and American civilization. A dispatch from Richmond, January 1, 1904, says:

The Roman Catholics of Richmond were startled to-day when Right Rev. A. Van de Vyver, in his New Year's address at St. Peter's Cathedral, declared that members of the Roman Catholic Church in this State and this country were falling away from the faith. The bishop began his discourse with a reference to France, in which country, he said, Roman Catholicism was dead. Then, he said, that Roman Catholics in this country were deserting their Church, and he prayed that conditions might not become similar to those in France. The bishop exhorted his hearers to stand fast in the faith.

That the priests are as dissatisfied with your Church as the people is evident from a correspondence that has been carried on in the *New York Sun* for several months. Among metropolitan journals the *Sun* has been considered most favorable to the interests of Rome, but it is a great newspaper, and its columns have been open to the discussion of religious questions in a very liberal manner.

The priests have availed themselves of the opportunity thus offered, and in strong language have denounced certain abuses characteristic of the Ro-

man machine. In my last letter—November, 1903—I quoted from the *Sun* the remarkable defense, by a Brooklyn priest, of our public schools, which he declared to be "the greatest institution of this free country of ours;" and he condemned his Church for "screaming for public moneys for the parochial schools, and scheming to force upon the public schools the religious garb of the nuns."

Other letters to the *Sun* in December from different priests condemned the Church authorities for continuing to enforce belief in unbelievable dogmas and resisting reform. "Sacerdos" said (December 6): "The reformer Savonarola denounced the corruptions of his day, and went to the stake, yet Adrian VI soon afterward declared, 'All know that for some years there have existed abominations in the Holy See, abuses in spiritual things, excesses in acts of power, all things, in short, changed and perverted. We have all, prelates and ecclesiastics, turned aside, each in his own way, nor has there been for a long time, anyone who has done well.'" And this writer concluded by saying: "I hope to live long enough to sign my name to sentiments that, if published to-day, would arouse such a fury as could only find adequate expression in the language of the prize-ring."

There was a letter in the *Sun* of December 15 from Conde B. Pallen, a former editor of a defunct Catholic paper, beneath which was an editorial note saying that the paper had confined the discussion to Roman Catholic priests, but that Mr. Pallen's letter had been inserted at the request of Archbishop Farley. This letter therefore is to be taken as a second-hand expression of Archbishop Farley's views, which he did not care to print over his own signature.

On this account, alone, was the letter worthy of any notice. He told "Sacerdos," "Free Speech" and other disaffected priests that the proper course for them was to leave the Church and become Protestants.

This letter elicited a reply from another priest, who called himself "Stet Veritas," and said Mr. Pallen had inadequately stated the issues raised by the priests whose communications he disapproved. "Stet Veritas" says: "Their whole contention rests upon the principle that there may be legitimate exceptions to the general law of reticence concerning the shortcomings of those above us, and that for grave reasons a priest may be justified in speaking out against abuses. St. Bernard of Clairvaux was a mere priest, but he scrupled not, in his masterpiece, 'De Consideratione,' to address some very robust admonitions to Pope Eugenius. St. Catherine of Siena was a mere woman, yet she thought it no insubordination to castigate the remissness of some highly distinguished ecclesiastics of her time. And if the pre-Reformation Popes had among their court preachers men of equal intrepidity, instead of semi-pagans like the monster who refrained in a Good Friday sermon in Leo X's chapel, from using the sacred name of our Saviour, because, not being a Ciceronian word, it would offend the haughty Latinist who listened to him, it is possible that Luther's revolt would never have occurred."

"In passing judgment, therefore, upon these two clerical remonstrants,

we must ask one question, before—with Mr. Pallen's letter—we intimate that the only honorable course open to them is apostasy. We must ask, Is there any grave reason which justifies their complaint? That complaint was that among some modern prelates there exists a spirit of hostility to such intellectual research as would lead Catholics to adopt much of the Biblical, philosophical and historical criticism of our age; and that in consequence of this hostility we Catholics are drifting away from the modern mind, and are submitting to a perilous and unnecessary strain the faith of our intelligent coreligionists.

"That is, substantially, I think, the grievance of 'Sacerdos' and 'Free Speech.' And, if so, their justification is full, heaped up and running over. Is it true? In Europe, I am convinced a policy of war, *à l'outrance*, has been proclaimed against the time spirit by many of our captains clothed in purple; and this has been the chief cause of the appalling losses which the Church in those countries has had to suffer. And in America, too, has been displayed many an ominous specimen of hierarchical futility. The honorable advances of learned societies and institutions have been met with disdainful hauteur or with thunderbolts of outgrown excommunications."

In his last paragraph of all, this brave priest says: "There exists in Spanish a work on Liberalism, which is the quintessence of reactionary folly, a very death sentence to human thought; coming from a Spanish ecclesiastic, it could hardly be anything else. To the English translation of this book was signed the name of Condé B. Pallen!"

The Brooklyn priest who, as I have said, defended our public schools, also took up the suggestion of Archbishop Farley's scribe that honorable, independent priests should leave the Church of Rome. In the *Sun* of December 21, he said: "The letter printed at the request of Archbishop Farley contains the suggestion that a person so disaffected as I am will find an immediate and complete remedy for the grievance in question by leaving the Church. Am I to understand then that the head of this archdiocese allows himself to be publicly recorded as advising me to sever connection with the Roman Catholic Church?"

It is something new in the policy of Rome to request or invite dissatisfied priests to leave the Church. It is a cardinal principle of Roman theology that there is no salvation out of the Catholic Church, and to tell priests that they should leave it sounds like an exhortation to go to the dogs. Many years ago I heard a Roman Catholic bishop swear in talking of a priest who had caused him some trouble—"Why doesn't the —— go and hang himself?"

If the people only knew what goes on behind the scenes in the councils of the high priests of Rome they would leave the Church in far greater numbers than they are doing. But they are learning, Cardinal, and they will learn more, please God, in the near future; and in these letters to you this year I shall try to enlighten them.

Yours truly,

JAMES A. O'CONNOR.

THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

Specially designed for the enlightenment of
Roman Catholics and their conversion
to Evangelical Christianity.

JAMES A. O'CONNOR, PUBLISHER,

142 West 21st St., New York.

Subscription, per Year.....\$1.00

Entered at the Post Office, New York, as second-
class matter.

Various Notes.

In the preface of the book "A Year in St. Margaret's Convent," which is now ready for delivery, the author, Miss Pamela H. Cowan, says: "The present edition of this book is due to repeated calls for it during its recent publication as a serial in THE CONVERTED CATHOLIC. It was first published in the latter years of the nineteenth century, when it passed through several editions."

Miss Cowan relates an incident in connection with the early editions of the book that is of living interest. She says:

"The book was taking its turn in the winter evening readings of a large boarding school in one of our Western cities. After getting through several chapters of the story, the reader paused, when one of the young ladies remarked:

"I think the Convent you are reading about is the St. ———, where I was for a year, and where things were done very like those related in the book."

"Indeed," cried another girl, "I was just going to say it was the Sacred Heart at B——, where I was."

"It is really funny," said another girl, interrupting the speaker, "I was only waiting for an opportunity to tell you that the place was St. Agnes's at ———, and that I was there."

The book is one of great interest as

a story, and its pictures of the inmates of the convents and the influence they exercise over the pupils, especially the Protestant girls, are true to life.

Orders for the book will continue to be received at this office or by the publishing house of Thomas Whittaker, 2 Bible House, New York. A special rate will be made for orders for five or more copies so that the book may be widely circulated.

St. Patrick's Birthplace.

A Roman Catholic paper, the New York *Freeman's Journal*, has the following item on this subject:

The latest contention as to the birthplace of the great Apostle of Ireland accords the honor to the city of Vicus in Spain, a theory which is supported ably in a book recently issued, entitled "The Birthplace of St. Patrick," and written by Rev. Dr. O'Brien, Vicar-General of the diocese of Derry. Some time ago the distinction was strongly claimed for England as against both sides in the long-standing controversy between claimants for Scotland and France.

Dr. Sanderson's book, "The Story of St. Patrick," is more reliable than any other work on the subject. Besides its historical accuracy it is good literature and good Christian doctrine.

Please Renew Subscriptions.

With the New Year new subscriptions are due, and it will be a great convenience to all who take part in the publication of the Magazine if the subscribers will please renew as soon as they can.

Christ's Mission Work.**FORM OF BEQUEST.**

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

All communications can be addressed to James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 142 West Twenty-first St., New York.